THE WORLD'S Timely Warning-piece.

A powrfull Judg is comming, that will spare
No Kings nor States, then let them have a care:
He'l have account how they have rul'd his people here,
Their Armies nor their Fleets he dosh not fear.

Licensed, and entred according to Order.

London, Printed for *Fr. Grove* near the Saracen's
Head on Snow-hill. 1666.

THE

WORLDS

Timely Warning-peece, newly corrected and amended.

This being the third time presented or sent to these three Nations, *England*, *Scotland*, and *Ireland*; describing the nearnesse of the Day of the Lord, by the signes and tokens that our Saviour told his Disciples should come to passe before the last Day.

Being a dismall Looking-glasse for the false Prophets of these times to look into, which invent false imaginations out of their own proud phantasticall brains, to deceive the simple.

Written by *Charles Hammond*.

Thes. 5. vers. 2, 3. For you your selves know perfectly, that the day of the Lord shall come even as a thief in the night. For when they shall cry peace and safety, then shall come upon them suddain distruction, as the travail upon a woman with child, and they shall not escape.

London, Printed for *Fr. Grove* at his shop on *Snow-hill*, neer the *Saracens-head*, 1660.

The Worlds timely Warning-Peece.

THe end of all things is at hand, 1 Pet. 4. 7. But of that day & hour knoweth no man, Mat. 24. 36. Their last words were the words of our Saviour: but if you read the ensuing verse, you shall find our Saviour as it were, points out the time to us, how we shall know when the time is near: For, saith he, as the dayes of Noah were, so likewise shall the comming of the Son of man be. For as in the daies before the flood, they did eat and drink, marry and give in marriage, untill the day that Noah entred into the Ark, and knew nothing till the flood came, and took them all away: So shall the comming of the Son of man be. Noah knew not the day nor hour when the flood should come, but he was commanded to build the Ark; but yet he knew partly the time when it would come, partly by signs, and then by the expression of sin, that the time was near at hand. So by the same similitude, and the fulfilling of the Scriptures, which our Saviour left for us all to take notice, how near the time was come: we may all easily conjecture, that the day of the Lord is near at hand: and Christ gives us, by a similitude or parable of the fig tree, saying, When the bough is yet tender, and it bringeth forth leaves, you know that summer is near: so likewise ye, when you see all these things, know that the Kingdome of God is [illegible]

even at the doors, Mat. 24. If we take that saying, that as the dayes of Noah was, so shall the comming of the Son of man be.

From Adam to the end of the flood was, 1656 yeares: so from the first comming of Christ, to the second comming to judgment should then be near 1656, which time is past two years. And if you look into the Writings of men, who formerly wrote concerning this day of the Lord, you shall find many notable things to prove, that it is near the time. But I'le passe by these uncertain things, and invite you to look into the Scriptures, concerning this matter, where you shall find proofe enough, that it is near at hand: if you please to read the 24 of Matthew all over, and compare it with these latter times, you will conclude the dissolution of time is near at hand. And likewise the 21 of Luke: And they asked him, saying, Master, when shall these things be? But in the first place take notice, he spoke concerning the Temple, some were wondring at the beauty of it: Then saith he the dayes will come, wherein a stone shall not be left upon a stone, that shall not be thrown down. Take notice, I desire you of this, that the first sign was the destruction of the Temple, and the house of God and his Ordinances shall be abused, for then is the beginning of sorrows; when the Lord shall say, Behold, the daies come, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the word of the [illegible]. Then Christ saith, Take heed that ye be not deceived; for many will come in my

name, saying, I am Christ; and the time draweth near. Follow ye not them. Therefore, as if he should say, when my House is destroyed, my Ordinances despised, my Prophets abused; then is the time for false Prophets to come and deceive you, and make you believe they are new lights; but they are but shadows. For, as the Apostle saith, 2 Tim. 3. 5. Having a shew of Godlynesse, but denying the power thereof; turn away therefore from such. For of this sort are they which creep into houses, and lead captive simple women, laden with sins, and led away with divers lusts. I desire you all to take notice of this, and consider, whether these things are not come to pass in our age, which the like was never known before. And in the next verse, saith our Saviour, And when you hear of wars and seditions, be not afraid; for these things must first come, but the end followeth not by and by. Pray, did we not hear of Wars round about us, before we felt it, in Germany, France, Spain, Ireland? Then, saith he, Nation shall rise against Nation; and Kingdome against Kingdome. For this we now see, for nation against nation may justly be meant, between Holland and us; for all the rest of the World are Kingdoms, and under the goverment of Monarchy; yet all in a posture of War one against another, and like to continue, except the Lord be more merciful to us. Then, saith he, Great earth-quake shall be in divers places, which have been of late as for example: Many thousands were destroyed of the late earth-quake, in the Summer Islands, and in other places.

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Dangers and pestilences, and fearfull things, and great signs shall there be from Heaven: Dangers and Pestilence we feel not yet, but other nations have been left to, as Germany, in a most sad manner, and in Ireland, amongst the natives, and with Irish both plagues of famine and sword many of them in the year, 1652. Therefore let us consider with our selves, how merciful the Lord hath been to us, and is now, that in the midst of judgment he is merciful. First, he sent us the Pestilence, then the sword; but he hath still kept famine from us, though we have had some scarcity in the Wars. I pray God our plentifulness which we enjoyed of late years, be not a cause to provoke the Lord to send the famine amongst us: for many murmured when Corn was cheap, and said, they should be undone. Let them take heed, lest they reap too soon, both in this life, and in the World to come, if the Lord leaves them to themselves. But if you be rich & mighty men, will not return thanks unto God for plenty, let the poor of this Nation bless God for his mercies to them, and let their Prayers be to continue it: For Christ saith; In the latter dayes, because iniquity shall abound, the love of many shall wax cold. And so hath the love of the rich grow cold to the poor, as some for example hang'd themselves, disparing at the bountifulness and plenty that the Lord sent. But the Lord will help them that put their trust in him, saith David Psalm. 9. 18. For the poor shall not always be forgotten the hope of the afflicted shall not perish for ever. But to go forward, concerning the signs of

the latter day. Christ told, there should be signs from Heaven. I am sure this land, and other Nations too, hath both seen and felt most strange sights from Heaven: Here in our nation, was there not great and strange things done by thunder and lightning in 1652, in June and July, and many people destroyed by it, and houses and Churches fired and consumed by it, in several parts of this land. And likewise it rained blood the twentieth of June 1653. at a place called Pool in Dorset-shire, which may fulfill the words of the Lord, which he speaks by the mouth of his Prophet Joel: I will shew wonders in the Heavens, and in the earth, blood, and fire, and pillars of smoak, as you may read, Joel. 3. 2. there he speaks of the signs of the last day. The great Eclipses that have happened, you will say, are natural; but so many, one after another, hath been seldome seen or heard of. Moreover, 'tis said, We shall not know the winter from the summer, but by the leaves of the trees, and if you have noted for this five years together, here in England, it hath been partly fulfilled; for in the midst of Winter, mornings and evenings were like May-mornings, and more warmer: But in Scotland it was certified, that there was green grass and birds built their nests in the midst of winter, and the season not known, but by the short nesse of the dates, in 1653. Moreover, There shall be in those dayes such tribulation, as was not from the beginning of the Creation which God created unto this time, neither shall be. And truly I think, there was never the like since the crea-

creation, as hath of late been, and is now both for Wars and rumours, seditions, heresies, destruction, hipocrisie, false Prophets, envy and malice; the brother betraying the brother, the Father the Son, the Son the Father: Will not one friend sell the life of another now adaies? When was ever the like heard or read of, in any age before? I desire you all that hear this book, consider it, and weight it out; for this is no false Prophesie that you hear, this is Christs Prophesie, which he left us to look into, that we may not be deluded in these times, as, I am afraid, too many are, and run after their own inventions, and will take upon them to prophesie, and to teach others, when, alaks poor souls, they are ignorant of what they do, and out of a proud opinion, and out of a false delusion, seek to bring swift destruction upon themselves, and others: such as despise the learned Ministers of the Gospel, and think none so worthy as themselves, to handle the word of God: that can scarce read true English, yet will take upon them to interprete the Scriptures. Christ saith, that the Gospel must be published in all nations, before this time come. I would fain know of these men, whether they must do it, or the learned Ministry: Have they their Greek, Latin, or Hebrew tongue, to Travel all over the world to preach this Gospell? in other nations, their English tongue will not serve; but in all nations of the World, either Latin, Greek, or Hebrew will be understood. Therefore, whether you are the men, to finish

this great work of the Lord, or Schollars, I leave it to your selves to judge of it. I leave you this place of Scripture, 2 Pet. 3. if you read the Chapter before, you shall read what shall come in these last dayes. Now you that read these places, consider seriously on them, and desire God to direct your hearts, in true knowledge and interpretation of these Scriptures, and no doubt, but you shall find the true sence of it,

I would masters and parents would instruct their children and servants more than they do, they would not be so disobedient as they be, both to their masters and parents, and to their elders and superiours. Nor will I not be partial, but with reverence may tell some of the Clergy, that it is long of them, that the word of God, and his Ordinance is still spoken of, Titus Chap. 2. shews you what you ought to be, and what you ought to do; for indeed, the eyes of the people are upon the Ministers. I and just cause they have had indeed, for it is a gallant thing to see one of that coat, that can say, he hath been no time-server, he hath been no breeder of divisions, he hath been no covetous person, who would leave his flock, if they were little, to get a greater, so he might get the bigger fleece. But because there are such, are there none that doth the work of the Lord faithfully? Yes, the Lord be praised there be, and I pray God continue them amongst us, and let us be sure to hearken unto them: For he that preaches the word of God boldly, not fearing

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man, but God, whose messenger he is, not meddling with these frivolous things, that happens in these last dayes, which must come to pass: For when Christ told his Disciples of these latter dayes, and what should come to pass, he saith, Heaven and earth shall pass away, but my words shall not pass away. So having, with that small understanding that I have, told you the possibility and certainty of the dissolution of time, or day of doom, which if you please, by the prophesy of our Saviour, as you shall find it in the 24. of Matthew, 13 of Mark, and the 21 of Luke, which you may read at your leasure, and you shall find it all agree as one doctrine, which was writ by the three Evangelists. Therefore let me desire you to prepare for it, for it will come unlook'd for to a great many. I am afraid, as a thief in the night, or as a snare, wherein it will catch us at unawares. Perhaps some may scoff at this Book, and say, How can he tell more than another, and this was a long time ago writ, and till all things remain as it did many hundred years? Yet I must answer such as these in the 2 Pet. 2. 3. to the end of the Chapter, where you find the Apostle tells you of these men, which I desire you to read, and it will give you full satisfaction. Now to invite you for preparation for this day of the Lord, I shall give you a word or two more, which will terrifie the ungodly, and be joyfull tidings to those, that are prepared to meet the Lord at that day. Let the terrableness of this day awaken us all from our

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grievous Sinnes and Transgressions: If we must give account for every idle word, what account shall we give for every idle oath, nay, for every false oath that we have taken. With Righteousness will he judge the World, and the people with equity, Psal. 58. 9. Bribes, friends, intreaties, howlings, cryes, lamentations, nothing will then prevaile, but a pure heart, and a spirit upright. St. Jerom saith, whether I eat or drink, or whatsoever I do else, me-thinks I hear this saying sounding in my eares, Arise you Dead, and come to Judgment; I wish the like consideration were in us all. The Lord grant to all men, one with another, his grace, that they may ponder this Scripture sounding in their eares. Of every idle word that men shall speak, they shall give an account thereof at the day of judgement. It is the duty of every Christian, to imitate that vigilant person, that carried alwayes in his pocket a little clock, and when he heard it sound, he would instantly examine himself, how he had spent that hour. Why should Christians examine themselves, that they may not be examined of the Lord; for Christ must be the judge at the last day, and he will use no partiality, but the Lord will reward every man according to his works: He is a judge, that hath no respect of persons. This World may fitly be compared to a stage-play, wherein they act several parts; one acts the part of a King, another a Noble man, another a Magistrate, another a Country-man, another a Servant, another a beggar; and so long as they

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are upon the stage, so long there is respect to their parts, they play one of another amongst them; but when the play is ended and the stage pull'd down, there is no respect amongst them: yea, many times, he that plaid the basest part is the best man. So it is here on earth, every man hath respect, according to the honour and vocation he hath: but when the Comedy shall be ended; that is, the day of doome shall come upon all men, and the earth, which is the stage, pull'd down, there shall be no respect of persons among men; yea, it may be, the poor man shall be greater before God, than the honourable or rich man. Consider this you poor and rich. When shall the book be opened the evidence of thy works in this life, and thy sins set in order before thy eyes. Heaven and earth shall witnesse against thee, yea, thy own conscience shall condemn thee. O it will be a terrour to thee, when thou shalt see the judge angrie with thee for thy sins; and the blessed Angels laughing at thy destruction; on thy right hand shal be thy sins accusing thee; on thy left hand, Devils ready to execute Gods vengeance upon thee; within thee shall lie thy conscience gnawing, without thee the damned crue bewailing: And then shalt thou receive that lamentable sentence, Go from me ye cursed into everlasting fire, which is prepared for the devill and his angels. Those words will cut thy heart in sunder, Go from me. Hitherto I have been a father to thee, I have bestowed manie comfortable benefits upon thee, I have had great care over thee: But now go from

me into torments unexpressable, where thou shalt cry unto me: But I will not hear thee. Good people, that hear this Book take timely learning. O that men would remember their end, then they would never offend. Oh that men would set alwayes before their eyes the day of death, the day of Judgement, the joys of Heaven, the torments of Hell; then men would not live so loosly as they do. St. Paul saith in the Corinthians, they were them, upon whom the ends of the World should come. If therefore the end of the World were come upon them, that lived above 1580 and odde yeares ago, then surely doomsday cannot be far off. 1 Corinth. 20. 11. Behold the judge standeth before the door, Jam. 5. 6. So by these two places of Scripture we see, that the Generall day of Judgment is at hand, as also by the signs and tokens which should go before this day, of which many, yea almost all, are already fulfilled. But put the case, the time were not so neer as it is imagined, yet death is the day of doom to thee. Many in their youth delay their repentance till their age, thinking this place of Scripture sufficient, Ezek. 17. 21, 22. At what time soever a sinner, &c. Or say as Augustine said before his conversion, Forgive me my sinns, but not now; let me sinne in my youth, and pardon me in my age. They would die the death of the righteous, but they would not live the life of the righteous. But let these graceless persons beware of these two things: First, let them beware of sudden death, let them take heed they be not cut off in the midst of their sinnes.

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as Job's Children were in the midst of their banquetting, and as the flood came and took them away, and devoured the whole World; so of late hath death seized on many, both in London, and in the Country, by strange sicknesses and diseases. Consider I pray, how many families hath there been shatter'd last year, and still continues, taking the young as well as the old, the strong as well as the weak: Nay, as I may say, the strong Oaks, and tall Cedars hath been cut down, and the low shrubs standing. Therefore I desire you all to take heed, to live to day, as you may be readie to die to morrow. The old World had 120 years to repent in, Nineveh had 40 daies, Israel had 40 years to repent in: But thou, O man, knowest not how long thou hast to live, thou hast no lease of thy life, thou art here to day, and gone to morrow; death waiteth for thee at all times, therefore wait thou for it. Therefore to conclude, I desire you, to let this book be a looking-glass, in these dangerous and last times, and resolve with St. Jerom's resolution, who said, If my mother were hanging about my neck, if my brother were on every side howling and crying, and if my father were on his bare knees kneeling before me, to detain me in their wicked and sinfull course of life: What would I do? shake off my mother on the ground, I would hate all my Kindred and Kinsfolks, and I would tread and trample my father under feet, thereby to flye to Christ when he calleth me. So the Lord enable us to do, that so we may run that race here

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that we may receive the crown of glorie here-after; that we may fight that good fight against the World, the Flesh, and the Devil: that we may be received into that heavenly Army of Saints, and follow that General, Christ Jesus which conquered sinne, death and hell, being clothed with the white robes of peace and righteousnesse: When with joy and comfort shall we hear that blessed voice, as Come ye blessed children of my Father, inherit the Kingdome which was prepared for you before the beginning of the World. Grant this dear Father, for thy dear Son's sake Christ Jesus, our onely Lord and Saviour; to whom be ascribed all honour and praise, both now and for evermore. Amen.

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